

*Facsimile of the opening pages of the book...*

# **RHODESIAN TAPESTRY**

## **A HISTORY IN NEEDLEWORK**

Embroidered by

WOMEN'S INSTITUTES OF RHODESIA

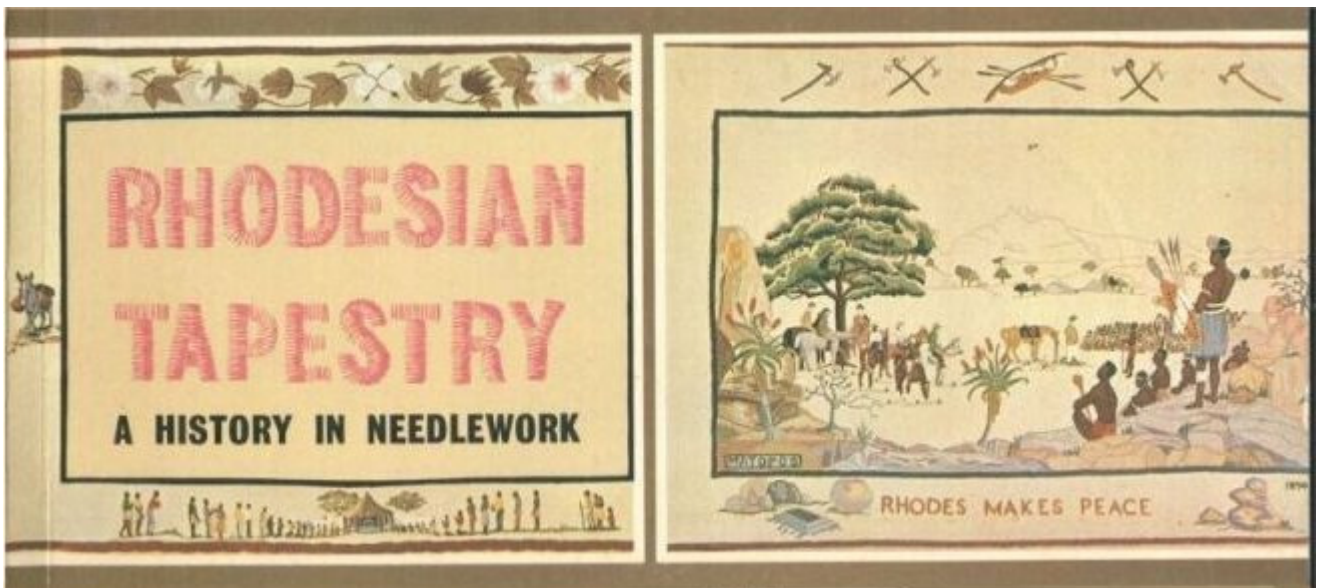
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[Home](#) [Introduction](#) [Map](#) [Resources](#)



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**T**he history of a country has been likened to a tapestry: there is a warp to it and a woof. In the case of Rhodesia the warp has been furnished by the nature of her soils, the structure of her rocks, the course of her rivers, the shape of her hills, the benison of her climate and the pestilential nature of her encircling lowveld which in earlier days protected the country from invasion. These features combined to create a geographical entity and allowed her story to unfold in separate and individual lines.

**T**he woof of a country which is super-imposed on the warp is represented by a series of human initiatives. Their weaving together in Rhodesia has created a distinctive pattern and allowed the emergence of a nation which is utterly different from any other. By a happy inspiration the whole texture of the Rhodesian past was captured through the endeavours of the country's Women's Institutes when they created the National Tapestry.

**H**ere for all to see are depicted all the great events which have been stitched into the groundwork of the land to form a coherent history. In doing so the Women's Institutes have done Rhodesians a great service. For knowledge of what has gone before is the key to understanding the future. And here, working with the magic thread of relevance, Rhodesian women, in a beautiful and intricate work of art, have recognised the essence of their history. It has provided their country's men and women with a visual record which will enable them to appreciate the past and more surely plan for the years ahead.



**T**he National Tapestry which hangs in the House of Parliament is an artistic study of Rhodesian history. The work had its origin in 1946 in a suggestion by Lady Tait, wife of the then Governor of Southern Rhodesia, that the Women's Institutes of the country should combine to create a tapestry which depicted the cardinal events in Rhodesian history on the lines of the famous Bayeux Tapestry.

**T**he suggestion inspired a group of members to discuss the matter. After much consideration a committee was formed to undertake the project by co-ordinating the work of the various Women's Institutes throughout Rhodesia. The finished product is thus truly a national evocation of the Rhodesian past.

**I**n all, forty-two panels were designed and embroidered on linen. The Committee stipulated that these panels should show a harmonious uniformity of design, of materials used, of colour shading and of stitching techniques. The different Institutes were first asked to submit sample sketches of an historical event in their districts from which preliminary drawings could be prepared.

**A** collection of drawings was accumulated, and several artists redrew them to make a congruous whole. During this part of the exercise historical facts were carefully checked from old diaries combined with research in the National Archives and the Department of Antiquities. Great care was similarly taken in obtaining likenesses of the figures portrayed and in depicting the colour of their clothing. The drawings then had to be translated into embroidery designs, while border patterns and motifs were collected and accurately delineated.

**T**he finished designs were now traced onto linen, and the appropriate panel was sent to the Institute concerned together with instructions regarding the stitching and shading required, and with a supply of embroidery threads of the correct shades. It was stressed that the panels must show a conformity of design, and that the materials and embroidery forms used should not vary.

**L**inen for the panels was especially woven in Switzerland and donated by a Rhodesian firm. No less than 1 500 skeins of Swiss embroidery cotton, dyed according to the artists' instructions, were imported.

**T**he Institutes now proceeded to embroider their panels, and although some particularly skilled needlewomen bore the greatest part of this work, the fact that all members of the Women's Institute contributed to the cost of materials on a pro rata basis allows it to be correctly stated that every member had a share in the project.

**T**he finished panels were meticulously scrutinized for harmony and accuracy; many of them had to be unpicked and embroidered again; thus the original panel of the Mazoe Patrol showed Mr. Pascoe sitting on the wagonette clutching a revolver; to ensure verisimilitude a rifle had to be substituted for a revolver.

**W**hen all the panels had been satisfactorily completed, there still remained a great deal of work to be done in stretching and pressing the embroideries before they could be mounted and framed. For it had been decided not to join the panels in a frieze as in the Bayeux Tapestry but frame them separately. The finished work measures 100 feet in length.

**I**t's design and completion had called for an enormous variety of talents: artists, draughtswomen, historians, archivists and, above all, needlewomen had all made their specific contributions. In addition members of the organizing committee had over the years spent freely of their time and experience in co-ordinating the work of the different Institutes.

**W**hen completed the National Tapestry was presented to the Speaker of the House of Parliament in 1963. Today it hangs in the Members' Dining Hall where it can be inspected by the public.

**T**he forty-two panels incorporate 5 000 000 stitches and they have captured the essence of Rhodesian history from the earliest times. They represent many thousand hours of work and artistic endeavour by the women of Rhodesia. It is fitting that this great work should have found its home in the building of the country's Legislative Assembly, and that a copper plate should have been placed nearby which reads

These tapestries, depicting  
The History of Rhodesia,  
were designed and executed  
by Members of the Women's  
Institutes of Rhodesia, and  
were presented to the Nation  
as a Memorial to the Country's  
Pioneer Women.

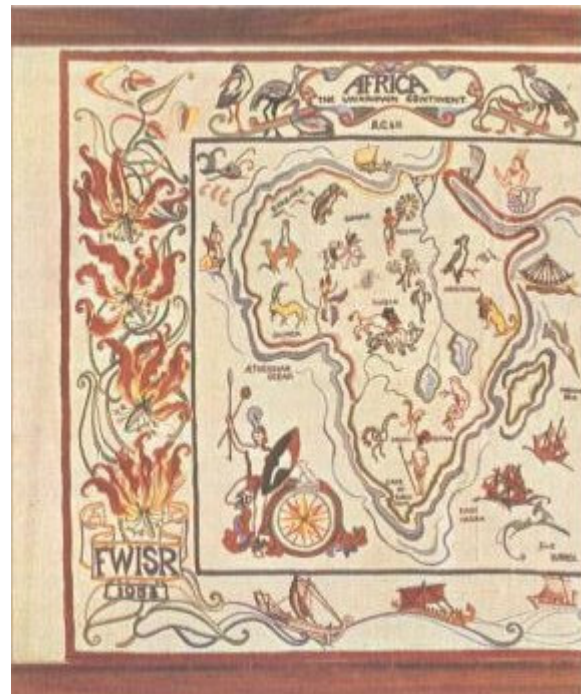
## THE BORDER

*Top:*Storks, flamingo and secretary bird

*Left:* The Flame Lily (*Gloriosa Superba*), the national flower of Rhodesia and the emblem of the Federation of Women's Institutes of Rhodesia.

*Lower:*Pharaoh Necho's Egyptian ships, reputedly the first to circumnavigate Africa (Herodotus).

**Embroidered by the Karoi Women's Institute.**



## AFRICA, 611 B.C.

**U**ntil recent historical times Africa was an unknown continent: the National Tapestry depicts the story of the gradual unveiling of that portion of central Africa which forms present-day Rhodesia.

**S**outh-central Africa appears to have been the cradle of mankind. During the early pleistocene, little creatures some four feet tall emerged there who were ape-like in their massive jaws and projecting muzzles, but man-like in the relatively large size of their brains and their erect posture..

**F**ossilized fragments of this genus, *Australopithecus africanus*, have been found in several sites close to the Rhodesian borders, and no doubt they inhabited its present territory. From Africa they spread throughout the tropics of the Old World, and after several mutational changes crossed the human threshold to emerge as *Homo sapiens*..

**A**part from the Mediterranean coastline, Africa in classical times was a mysterious unknown, filled with an inexhaustible reservoir of wonders. The Egyptian Pharaohs had sent several expeditions beyond the Sahara as early as 2300 B.C., and in 400 B.C. Herodotus records that Greek explorers made contact with pygmy people living beyond the desert. About A.D. 150 the Alexandrian geographer Claudius Ptolemy gave a fairly accurate representation of Africa in his famous "Geography", and his concepts were



slavishly copied on maps right through the Middle Ages. Ignorance of the interior was almost complete, however, and, as Swift confirms, let mediaeval

*...geographers in Afric-maps  
with savage-pictures fill their gaps;  
And o'er unhabitable downs,  
Place elephants for want of towns.*

**T**he chroniclers of the Middle Ages peopled the African interior too with pygmies, six inches high, who waged perpetual war with storks, and semi-human strap-foots who crawled instead of walking, and the Blemmyes who had no heads but mouth and eyes both in their breasts". They also filled the continent with a monstrous bestiary of animals: the African skies were said to be darkened by birds so huge that they could carry off elephants in their claws, while on the ground dwelled the dreaded Manticoras with a lion's body, the face of a human being (though with six separate rows of teeth) which defended itself like a scorpion with a venomous sting..

**T**he Nile River for centuries was believed to rise in two great African inland seas, and this feature is shown in all the ancient maps..



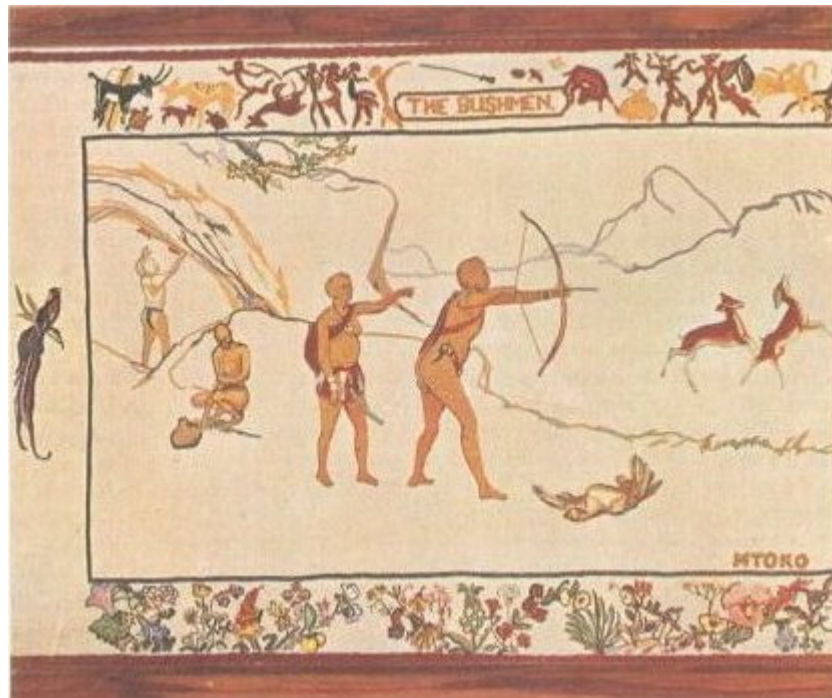
## THE BORDER

*Upper:* Ancient rock paintings said to have been executed by the Bushmen.

*Lower:* Wild Rhodesian plants used medicinally by the Africans

*Motif:* The widow bird.

**Embroidered by the Mtoko Women's Institute.**



## THE BUSHMEN

**T**he earliest known human inhabitants of Rhodesia were the small nomadic people we call the Bushmen. Sometime about the fifth millennium B.C. they began to dominate the great Rhodesian plateau after driving away the even more primitive hominids who were “blue-prints” for Homo sapiens. Although nearly all the Bushmen have disappeared from Rhodesia, our knowledge of them is yet surprisingly precise; it is largely derived from the records of their lives which their rock artists left behind in more than 1 500 Rhodesian caves and shelters, and from studies of Bushmen still living in Botswana and South-West Africa.

**T**he Rhodesian Bushmen were most proficient hunters but they never killed except for food. They possessed such tracking skill that the Bantu who followed them to Rhodesia believed they had an extra pair of eyes in their feet. But what makes the Bushmen of such special interest is their insatiable passion for covering every suitable rock shelter they could find with records of their own lives and with likenesses of the animals they admired.

**D**uring their halcyon days in Rhodesia, the Bushmen disdained any form of agriculture: they were food-gatherers and hunters. For hunting they employed bows which are almost identical with those used by their contemporary descendants in the Kalahari.

**F**or 5000 years the Bushmen were masters of Rhodesia. The stone murals they left behind in such large numbers unveil a primitive peoples' temperament in a way which is unique, and by recording the country's early history they have themselves provided a national tapestry of stone and pigment. The earliest known paintings can be attributed to the first millennium A.D., but these must have been the end results of a long tradition whose earlier exposition is lost. Later paintings took on a more vibrant sense of movement and the Bushmen appear to have passed some of the milestones of their craft, such as knowledge of foreshortening and perspective, before European painters. Their expressions of *l'art pour l'art* were, however, replaced during the fifteenth century by a pictorial narrative of strife as the Bantu from the north invaded the Bushman hunting grounds. Finally the Bushmen were driven out of Rhodesia to the inhospitable steppes of the Kalahari.

## THE BORDER

*Upper left:*  
African  
piano.

*centre:*  
Carving on  
chief's drum.

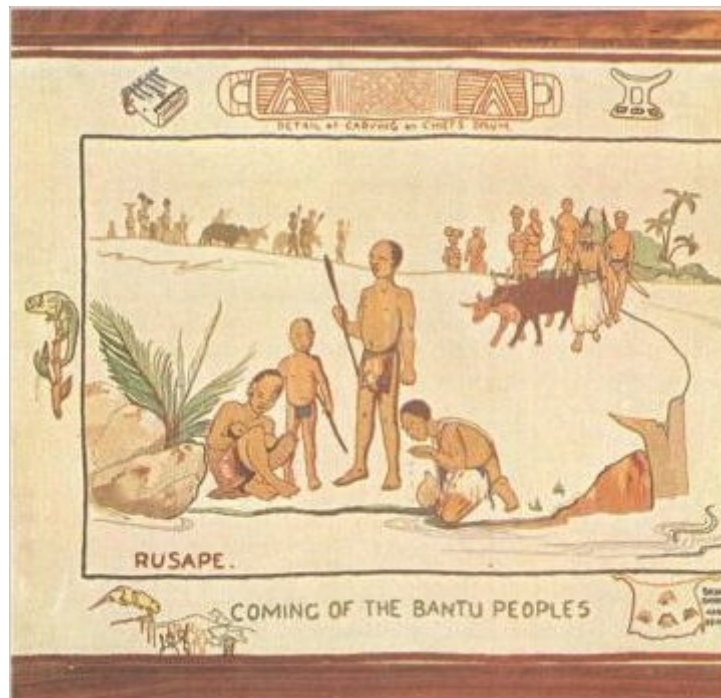
*Right:* Carved  
stool.

*Lower left:*  
Leopard hunt.

*Lower right:*  
Skin skirt  
with bead-  
work.

*Motif:*  
Chameleon

**Embroidered  
by the  
Rusape  
Women's  
Institute.**



## THE COMING OF THE BANTU PEOPLES

**S**ometime towards the end of the first millennium AD., some prodigious stimulus set the Bantuspeaking people migrating southwards through Africa from a nuclear area around the great lakes. Often the Bantu diaspora slowed down to a mere trickle, sometimes it would halt for long periods, but then the nomadic people would again follow the winding game trails of Africa, always trending south as though driven by some inexorable instinct. The migration only ended near the southern end of the continent when it clashed with Dutch colonists spreading out from the Cape during the eighteenth century. By then the Bantu had colonized nearly all Africa south of the "bulge", an area almost twice the size of the United States.

**I**n favoured areas a Bantu tribe would drop out of the migration and make a permanent home. By AD. 800 the Tonga and Tavara were already settled in the Zambezi valley. The Karanga people, who worshipped a deity named Mwari, soon afterwards settled down a little further south, and set up a shrine to Mwari at a place which later was spoken of as Zimbabwe—the graves of the chiefs—and to it their paramount chief, the Mambo, moved his court.

**T**he Mambo's power slowly increased; about AD. 1450 he moved with his army to the north and conquered the country right up to the Zambezi. His subjects now began to speak of their chief as the Monomatapa—the master pillager. The second Monomatapa, Matope, became one of the great conquerors of Africa and before he died he ruled an empire which stretched from the Gwai River to the Indian Ocean.

**M**atope died about 1480 having abandoned Zimbabwe to provincial status and made his capital on the slopes of Fura, now renamed Mount Darwin. In spiritual matters the Karanga had developed the Mwari cult into a religion which was able to withstand the successive impacts of Islam and Christianity for many years, while materially they had achieved a cultural level never seen elsewhere in Bantu Africa. The ruins of over a hundred stone building complexes of the Zimbabwe type proclaim the prosperity of their country.

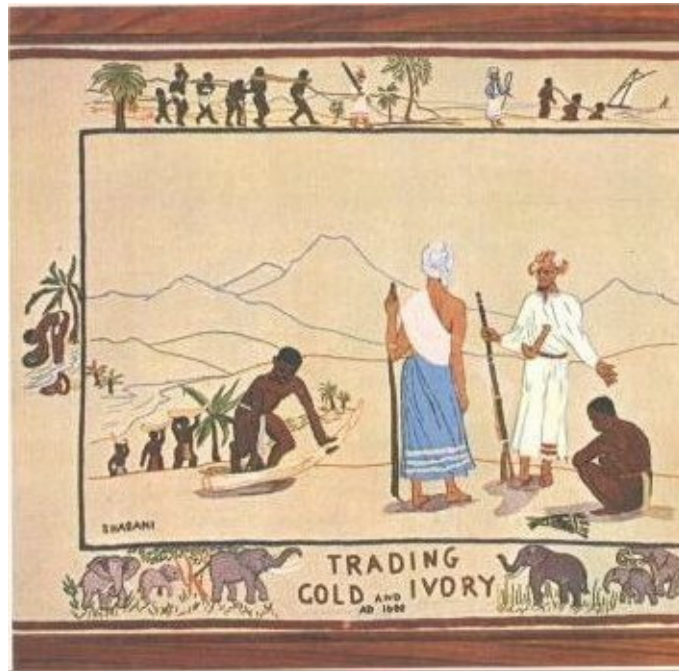
## THE BORDER

*Upper:* Slaves carrying goods to coast where Arab dhow is waiting.

*Lower:* Elephants, denoting ivory.

*Motif:* Woman panning gold.

**Embroidered by the Shabani Women's Institute.**



## TRADING GOLD AND IVORY

**A** mysterious race whom Rhodesians refer to as the "Ancients" preceded the arrival of the Bantu in the country. Archaeological research and the paintings made of them by Bushmen artists suggest that the Ancients were an iron-age people who were pastoralists rather than food-gatherers for they are depicted as driving flocks of fat-tailed sheep and herds of long-horned cattle with them. The Ancients had mastered the principles of primitive agronomy; they built semipermanent settlements of flimsy huts and they became skilled prospectors. They were probably similar to the Hottentots of South Africa.

**R**hodesia in their time must have been a gold-encrusted fairyland; all about the Ancients' settlements stood outcrops of rock containing visible gold. As they came to appreciate the value of gold, a certain amount of inter-tribal bartering took place, and the gold finally reached Arab traders who were already sending their exploring dhows down the East African coast.

**W**ith the advent of the Bantu, the trade with Moslems in gold and ivory increased. The Karanga, like the Ancients, were skilled prospectors, but few of their mines went down deeper than 100 feet, and the majority were simple open stopes. The



gold-bearing ore was hauled out of the mines in baskets, split up by alternate applications of heat and cold, and finally crushed under rocking boulders or in mortars ground into rocks, which can still be seen beside many Rhodesian streams.

**T**he Karanga bartered their gold directly with Moslem traders, and it seems to have been exported at first along a route which crossed the Zambezi near modern Tete and ended at the port of Kilwa which the Arabs had established as early as A.D. 700. A shorter trade route to Sofala subsequently served the Manica gold-fields, while gold from the southern part of the plateau was sent down to a harbour on the Sabi near its confluence with the Lundi River. It has been estimated that 10000 Moslems were resident in Monomatapa during the heyday of the Empire; Indian overseers managed the mining operations while Arabs controlled the carrying trade. Over 600 ancient mines have been identified in Rhodesia, and the amount of gold exported before the arrival of the Portuguese is said to have been worth \$150 000 000.

#### **THE BORDER**

*Upper:*  
Ornamental  
design

*Lower:*  
Portuguese  
ships of the  
period.

*Motif:* A  
sextant.

**Embroidered  
by the  
Umvukwes  
Women's  
Institute.**



#### **THE PORTUGUESE COME TO THE KINGDOM OF MONOMATAPA**

**I**n the February of 1488 a Portuguese vessel commanded by Bartholomew Dias doubled the Cape of Good Hope and entered the Indian Ocean. Nine years later Vasco da Gama extended Dias' discoveries, heard rumours of the Monomatapa's Kingdom and pioneered a sea route to India. The Portuguese then made a base at Sofala on the East African coast

and in 1511 despatched an emissary to Monomatapa. His name was Antonio Fernandes, and he was the first white man to enter modern Rhodesia. Fernandes met the Monomatapa himself near where the Musengezi River pours down the Zambezi escarpment. He brought back to Sofala reports of all the chiefs who owed allegiance to the Monomatapa, and of the vast quantities of gold which were mined in their country.

**T**he Portuguese reacted quickly to exploit these discoveries; within a few years of Fernandes' pioneering journey, the records show that several European traders were working in the Karanga state.

**T**hen in 1569 a lavishly equipped expedition under Francisco Barreto was launched up the Zambezi to conquer Monomatapa. Priests accompanied the soldiers and the campaign had something of the quality of a crusade. But after winning several victories over the Bantu opposing him, Barreto's army was overwhelmed by malaria and dysentery and the expedition had to be abandoned when within a few days' march of the Inyanga highlands.

**A** second army under Fernandes Homes was more successful in 1575; it penetrated into Manicaland and the Portuguese gradually established concessions, missions and trading stations in Monomatapa. The most important markets were held at Masapa near Mount Darwin, Luanze between the Mazoe and Ruenya rivers, Bocuto in the Mrewa district, and Dambarare just north of the modern Mazoe. During the first half of the seventeenth century the Portuguese gradually gained control of Monomatapa and proselytized the Karanga, but the settlers suffered badly from tropical diseases and they were unable to consolidate their position permanently. In 1693 the Portuguese suffered a disastrous defeat at the hands of the Karanga and were expelled from their country.

**W**hen white missionaries re-entered Rhodesia in 1859 not one Christian was there to greet them and hardly a trace of the Portuguese occupation was to be found.

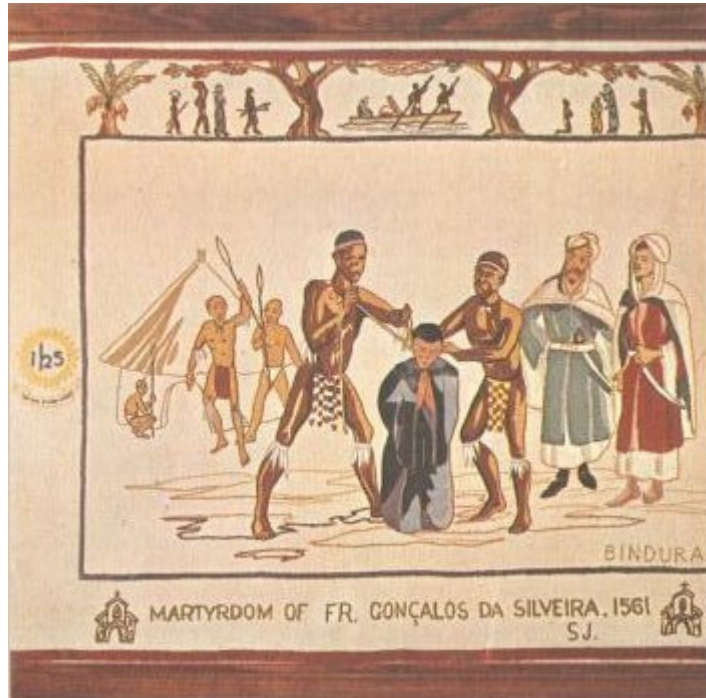
## THE BORDER

*Upper:*  
Scenes from  
the life and  
missionary  
travels of Fr  
da Silveira;  
dugout  
canoes used  
for river  
transport and  
on, on right,  
baptism of a  
convert.

*Lower:* Fr da  
Silveira's  
Church.

*Motif:* The  
Jesuit  
Insignia.

**Embroidered  
by the  
Bindura  
Women's  
Institute.**



### MARTYRDOM OF FR. GONÇALO DA SILVEIRA, 1561

**T**he year 1561 is important in Rhodesia for it saw the establishment of the first Christian mission to the Karanga and the martyrdom of the Jesuit priest, Gonçalo da Silveira.

**A**t the time of his arrival in Monomatapa da Silveira was in his middle thirties. He had entered the newly-formed Society of Jesus in 1543; he then laboured in metropolitan Portugal for 13 years after his ordination, during which time many indications of his sanctity were manifest to his friends. In 1559 da Silveira responded to a missionary call to Africa. The priest reached Mozambique in 1560; that September he set out for the Monomatapa's capital, paddling up the Zambezi in a canoe as far as Tete, and from there walking to the Monomatapa's court. On Christmas Day 1560 da Silveira celebrated the first Christmas mass ever to be recorded in Rhodesia and the next day, the anniversary of St. Stephen the first Christian martyr, the priest walked



down the Zambezi escarpment to meet the reigning Monomatapa, Nogoma.

**N**ogoma was an impressionable youth at the time and very much under the influence of his mother. The priest greeted him and presented him with a painting of the Madonna which enchanted the young man. Before the month was out the Monomatapa, together with his mother and 300 courtiers, had accepted baptism at da Silveira's hands.

**B**ut the first victory of the Cross in Rhodesia was short-lived. Moslem traders at court, who feared that their position was threatened, persuaded Nogoma that his guest was practising witchcraft, and in March 1561 the young Monomatapa agreed in council that this powerful white sorcerer be put to death.

**A**lthough warned of his danger Father da Silveira refused to abandon his converts. "I am delighted," he told a Portuguese trader, "to receive so happy an ending from the hand of God."

**H**e gave all his possessions away, saving only his cassock, surplice and crucifix, and then waited calmly for the end. Death came to Father da Silveira early on the morning of Sunday, 16 March 1561. The assassins strangled him in the way prescribed for sorcerers. Then they dragged the corpse to the banks of the Musengezi where it crosses the present border of Mozambique and Rhodesia, and threw it into the river.

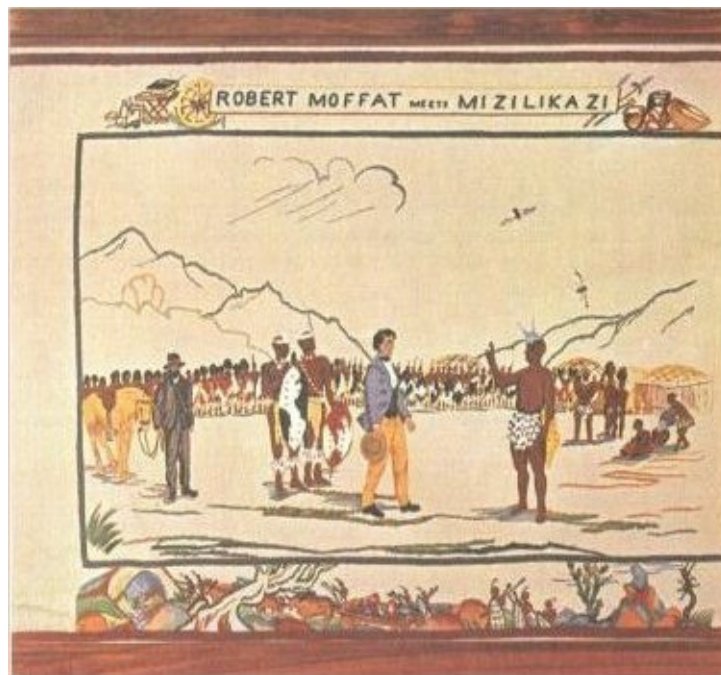
## THE BORDER

*Upper left:*  
Moffat's travelling table and Bible.

*Right:*  
African drums and assegais.

*Lower:* The burial of Mzilikazi.

**Embroidered by the Darwendale Women's Institute.**



## ROBERT MOFFAT AND MZILIKAZI

**R**obert Moffat was born at Ormiston in Scotland in 1795. He was educated at home and at the Grammar School in Falkirk and then apprenticed to a gardener. Moffat next entered a theological college and in 1816 was accepted by the London Missionary Society for the African Mission Field. In 1824 Dr. Moffat founded the famous mission station at Kuruman, in the Northern Cape Province adjoining Botswana, which is so closely associated with his name. Five years later he paid a visit to Mzilikazi, chief of the Matabele, a migrant branch of the Zulu tribe which was then living in the western Transvaal. Moffat cultivated his friendship with Mzilikazi during a second visit in 1835. Soon afterwards the Voortrekkers heavily defeated the Matabele, and Mzilikazi led them across the Limpopo, conquered the Karanga and established a new kingdom within the boundaries of modern Rhodesia.

**I**t was not until 1854 that Moffat undertook a 600-mile journey by ox-wagon to Mzilikazi's new home in Matabeleland, meeting him near Bulawayo on 22 July. The two men spent the next eleven weeks together and their already incongruous friendship then assumed its most florid proportions. The missionary was back at Kuruman on 8 December having despatched mail and provisions to his son-in-law Dr. Livingstone on the Zambezi. Moffat went again to Matabeleland from Kuruman in 1857, this time to prepare the way for the introduction of an L.M.S. Mission to the Matabele. Two years

later Moffat accompanied the members of the mission into Matabeleland and waited there until it was firmly established at Inyati.

**M**zilikazi's friendship with Robert Moffat was a most significant influence in Rhodesian history. Mzilikazi was a warrior king with 300 wives, and he had very little time for Christianity, but because of his respect for and trust of Moffat he allowed himself to be persuaded to admit the Matabele mission to his realm. Once established there he and his successor Lobengula always gave protection to the missionaries. Mzilikazi died in 1868 and is buried in a splendid natural sepulchre lying in one of the loveliest valleys in the Matopos. Robert Moffat died in Kent in 1883 and lies buried in a London cemetery

### THE BORDER

*Upper left:*  
Livingstone  
healing the sick.

*Centre:* The plant  
*Scutellaria*  
*Livingstonei* (Purple  
Banner) a  
specimen of which  
was found in  
Livingstone's  
pocket book and  
sent to Kew  
Gardens in 1874.

*Right:* Devoted  
African Servants  
carry his body to  
the coast.

*Lower:* Central  
African fauna.

**Embroidered by  
the  
Nyamandhlovu  
Women's  
Institute.**



### DR. LIVINGSTONE SEES THE FALLS

**D**r. Livingstone was indirectly responsible for the opening up of Rhodesia, for it was

to carry mail and provisions to his son-in-law that Dr. Robert Moffat paid his famous visit to Matabeleland in 1854.

**D**r. Livingstone was born in 1813 at Blantyre, Scotland. He qualified as a medical missionary and joined the London Missionary Society in 1840. Next year he landed in Africa and was posted to Kuruman where he fell under the influence of Dr. Moffat and married Mary Moffat, one of his daughters.

**F**rom Kuruman Livingstone made several expeditions of exploration across the Kalahari Desert until in August 1851 he stumbled, Columbus-like, upon a new world, a country of lush plains and healthy uplands woven together by a network of navigable streams leading into a "glorious river", the Zambezi. By discovering that the deep interior of Africa, instead of being a desert, was a land of exuberant fertility, Livingstone had made the greatest "breakthrough" in all the history of African exploration.

**D**r. Livingstone discovered the Victoria Falls during the great journey he undertook between 1854 and 1856. Starting at Linyanti, half-way between the Atlantic and Indian Oceans, and armed only with a walking-stick, magic lantern, sextant, compass, nautical almanac, tattered Bible and unbounded faith, the doctor tramped right across the breadth of Africa, first going to Luanda on the west coast, then returning to Linyanti and descending the Zambezi to Quelimane. On 16 November 1855, during the latter part of the march, Livingstone was the first white man to see the Victoria Falls, and that night he wrote in his journal "Scenes so lovely must have been gazed upon by angels in their flight." He revisited the Falls again in August 1860 during the course of the Zambezi expedition, and then briefly entered Rhodesia to sketch the Falls from the south bank.

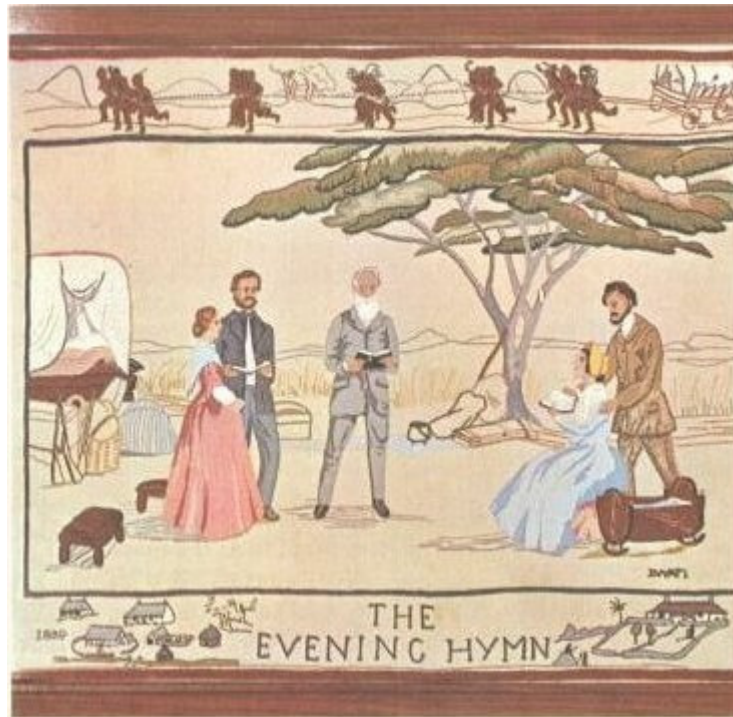
**L**ivingstone devoted the remainder of his life to exploration and the eradication of the Slave Trade in Central Africa. He died in 1873 at Chitambo in modern Zambia. His body was carried to the coast by his devoted African servants, Chuma and Susi. From there it was conveyed by cruiser to England and buried in the nave of Westminster Abbey close to the grave of the Unknown Warrior.

## THE BORDER

*Upper:*  
Mzilikazi's  
warriors pull  
the wagons  
into camp  
because  
Moffat's oxen  
had died on  
the journey.

*Lower:* Inyati  
and Hope  
Fountain  
Missions.

**Embroidered  
by the Inyati  
Women's  
Institute.**



## THE EVENING HYMN

**I**n his return to England after his trans-African journey, Dr. Livingstone appealed to the public to send out missionaries to Central Africa. This caused the London Missionary Society on 10 February 1857 to decide to send a mission to the Matabele. The party consisted of the Rev. William Sykes, the Rev. and Mrs. Thomas Morgan Thomas, and the Rev. and Mrs. John Smith Moffat; with them as guide travelled Dr. Robert Moffat who had already befriended Mzilikazi, King of the Matabele.

**T**he mission set off in their ox-wagons from Kuruman in two groups during the July and August of 1859, and joined up at the borders of Matabeleland late in September. The united party arrived at Mzilikazi's temporary quarters on the Bembesi River on 28 October. In the Christmas week of 1859 the missionaries settled down on land granted to them by the King at Inyati. Their crudely-made huts faced on to a patch of relatively infertile veld, and this they had to farm if they were to live. Even so for many essential foodstuffs the missionaries were still dependent on the whims of the unpredictable Mzilikazi who was inclined at best to regard Europeans as his servants, and at worst as wizards, since their arrival in Matabeleland had coincided with poor rainy seasons.

**B**ut the missionaries persevered with their work although it was many years before a convert was made. Their mere presence in Matabeleland made Europeans familiar to the



war-like Matabele, their friendship led to the present good relationship between the two races in Rhodesia, and their endurance laid the nation's foundation stone truly.

**I**n the hundred years which have passed since the arrival of the first L.M.S. missionaries in Rhodesia the Inyati Mission has established a network of schools which have educated many thousands of Africans. Inyati moreover was the forerunner of hundreds of missions of all denominations which brought to Central Africa the knowledge of the Gospels, the written word, and modern medicine.

**T**he panel depicts Robert Moffat (centre), John and Emily Moffat (left) and Mr. and Mrs. Thomas. The faces of the Moffats are copied from their portraits in *Mission of John and Emily Moffat to the Matabele*.

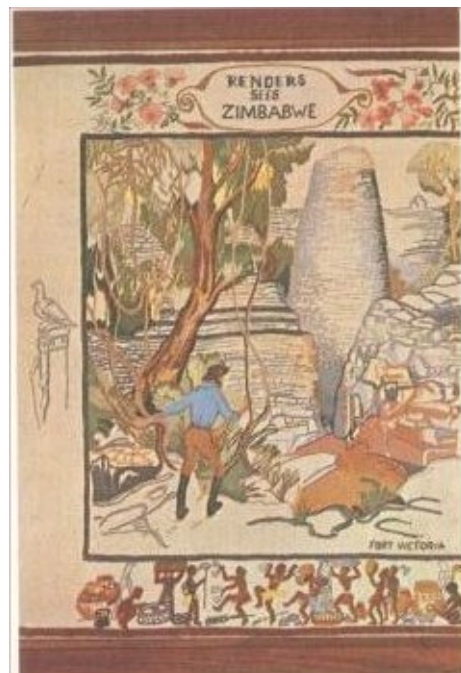
#### THE BORDER

*Upper:* The Zimbabwe creeper (*Podranea Brycel*)

*Lower:* Figures dancing around pottery and other receptacles found in the ruins and now housed in museums in Rhodesia.

*Motif:* The Zimbabwe Bird.

**Embroidered by the Fort Victoria Women's Institute.**



#### RENDERS SEES ZIMBABWE

**A**dam Renders has the credit of being the first white man in modern times to see the mysterious Zimbabwe ruins. Renders was born in Germany in 1822. He emigrated to the United States and in about 1842 came to South Africa where he settled first in Natal and then in the Transvaal. While on a hunting trip beyond the Zoutpansberg in 1867 Renders stumbled on the ruins of Great Zimbabwe.

He was fascinated by the place, entertained the notion of annexing the area to the Transvaal, and came back to Zimbabwe in 1868. Being unable to get home Renders settled down near the ruins and took the daughter of a local African chief as his wife.

**T**he ruins were then described by another German explorer, Karl Mauch, who saw Great Zimbabwe from the top of a hill five miles away on 5 September 1871. He found the Renders living in African style nearby. Mauch experienced the greatest difficulty in persuading local tribesmen to allow him to visit the place, and in fact his first investigation of the ruins was made during a furtive visit at night. In the first report of Zimbabwe to reach the outside world, Mauch was so carried away by his imagination that he wrote, "I do not think that I am far wrong if I suppose that the ruin on the hill is a copy of Solomon's Temple on Mount Moriah, and the building in the plain is a copy of the palace where the Queen of Sheba lived during her visit to Solomon."

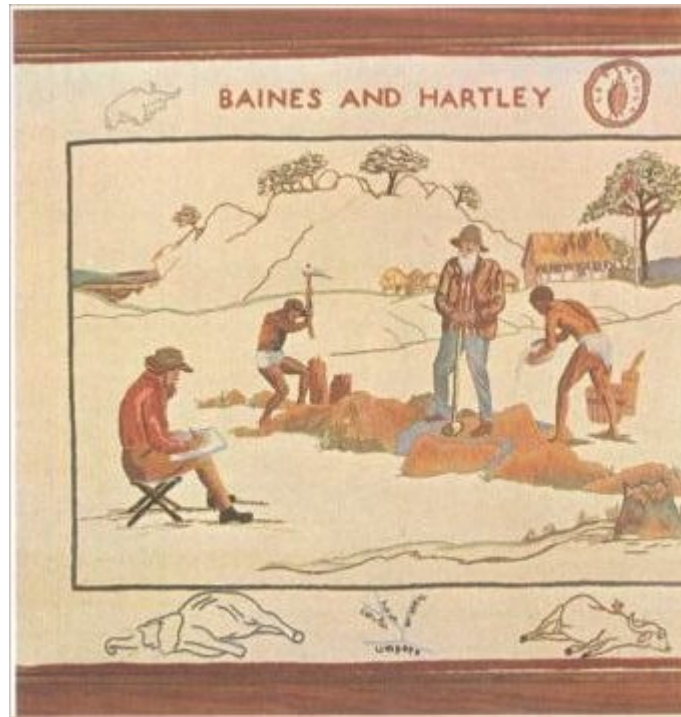
**A**fter the British occupation of Rhodesia, Zimbabwe and other walled ruins were ransacked by treasure hunters; many relics were lost, and irreparable damage done. Theodore Bent investigated them in 1891, and in 1903 they became protected by an ordinance. In 1905 Professor Randall-MacIver made the first scientific examination of Zimbabwe and concluded that it was of African origin and dated from mediaeval times. This view, so at variance with Mauch's exciting theory, raised a storm of controversy which has continued to this day. Another careful investigation of Zimbabwe was made in 1929 by Miss Caton-Thompson who supported Randall-MacIver's contention that the builders of Zimbabwe were Africans, and she expressed her belief that none of the buildings was of an earlier date than the ninth or tenth centuries A.D.



## THE BORDER

*Upper and Lower: Some sketches from the diaries of Thomas Baines.*

**Embroidered by the Hartley Women's Institute and Mrs. Bayley, Umtali Women's Institute.**



## BAINES AND HARTLEY

**C**redit for opening up Rhodesia belongs not only to the missionaries but also to the early hunters and prospectors. One of the most famous of the hunters was Henry Hartley who as a child came out to South Africa with the 1820 Settlers. In 1841 Hartley moved to the Transvaal and went hunting in Matabeleland in 1859. Thereafter he paid visits nearly every season to present-day Rhodesia. In 1865 he came across traces of early gold workings near the Umfuli River. The next year Hartley brought the geologist Karl Mauch to Mashonaland to confirm the presence there of payable gold. The publication of their discoveries gave rise to intensive prospecting. Besides recognizing the gold potential of Mashonaland, Hartley was one of the greatest professional hunters known in Southern Africa. During his lifetime he is credited with killing 1 200 elephants.

**I**n 1869 Hartley was engaged by Thomas Baines, acting on behalf of the newly formed South African Goldfields Exploration Company, to guide him to the Mashonaland goldfields. Baines was born in 1820 at King's Lynn, Norfolk, and pursued an adventurous career. He was attached to the British forces as an artist during the Kaffir War of 1850-53. For two years he served on Gregory's Australian Expedition. Baines then joined Dr. Livingstone's Zambezi Expedition and was dismissed by him on charges of dishonesty which were never proven.

**B**aines next became concerned with an attempt to open up the middle and lower Zambezi and during 1862 he paid a visit to the Victoria Falls, being the first artist to depict them. In 1868 Baines became employed by the South African Gold Fields Company and from Lobengula obtained permission to mine gold between the Gwelo and Hunyani rivers. Unfortunately his company became insolvent and Baines spent the remainder of his life trying to clear up the financial tangle. He died of dysentery at Durban in 1875.

**T**homas Baines painted hundreds of pictures during his extensive travels and is best known now as an artist. But he was also a most resourceful explorer and his journals are an exact and interesting record of events in Rhodesia before the Occupation. Because he obtained the first mineral concession in Mashonaland, Baines must also be considered one of the founders of modern Rhodesia.

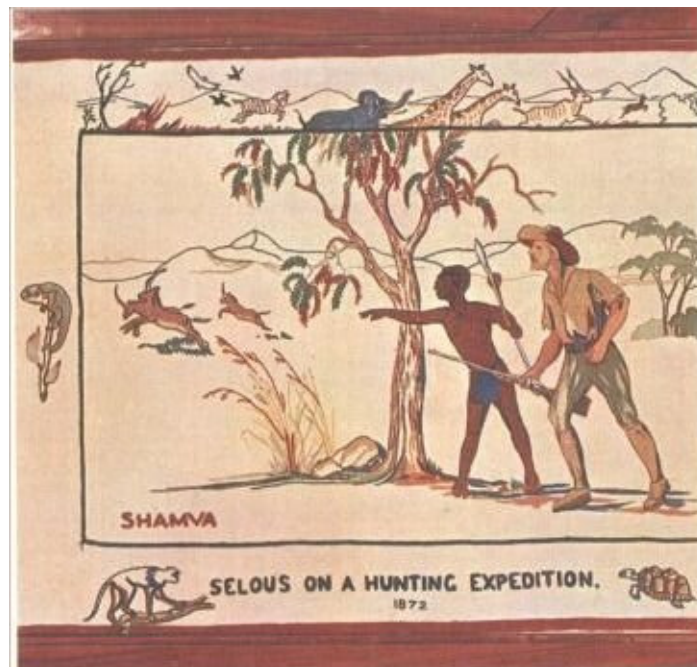
#### **THE BORDER**

*Upper:*  
Creatures  
fleeing from a  
veld-fire.

*Lower:*  
Monkey and  
tortoise.

*Motif:*  
Chameleon.

**Embroidered  
by the  
Shamva  
Women's  
Institute.**



#### **SELOUS ON A HUNTING EXPEDITION**

**T**he best known of all the professional hunters in pre-occupation Rhodesia was Frederick Courteney Selous. The early hunters found Matabeleland and Mashonaland to be relatively free from malaria during the winter, there were immense herds of elephant to be hunted, ivory was valuable enough to bear the cost of its transport to

the coast, and it was in demand in Europe for the manufacture of ornaments, cutlery handles, billiard balls and piano keys. Between 1872 and 1874 alone, Lobengula and white hunters shooting from horseback accounted for 2500 elephants. But the surviving elephants slowly withdrew to fly country and Selous found he had to do most of his hunting on foot.

**S**elous was born in London in 1857. He originally intended to become a doctor but finding medicine uninteresting he set up as a professional hunter in Africa when 20 years old. He hunted extensively in modern Rhodesia and, when it became less profitable, turned increasingly to providing trophies and specimens for museums, guiding hunting parties, prospecting and writing. *A Hunter's Wanderings in Africa*, published in 1881, roused British interest in the far interior. It was one of the best books written on the subject; it turned its author into a legend and Selous is believed to have been the prototype for Rider Haggard's Allan Quatermain.

**D**uring 1887 Selous was one of a party which discovered the Sinoia Caves. Later he became adviser to Rhodes when he was considering the occupation of Mashonaland. He persuaded Rhodes to cut a road for the Pioneer Column which would avoid the Matabele heartland and the danger of bloodshed. Selous guided the column to Salisbury in 1890. He returned from a holiday in England when the Matabele War broke out in 1893 and was wounded during the Southern Column's advance on Bulawayo. Thereafter he managed a land and mining company at Essexvale and played an important part in the fighting during the Rebellion.

**H**e later left Rhodesia to become a renowned author, naturalist and ornithologist, and undertook many hunting trips to all parts of the world. In his 63rd year Selous succeeded in joining up when World War I broke out. He was killed in action during 1917 while fighting in Tanzania.

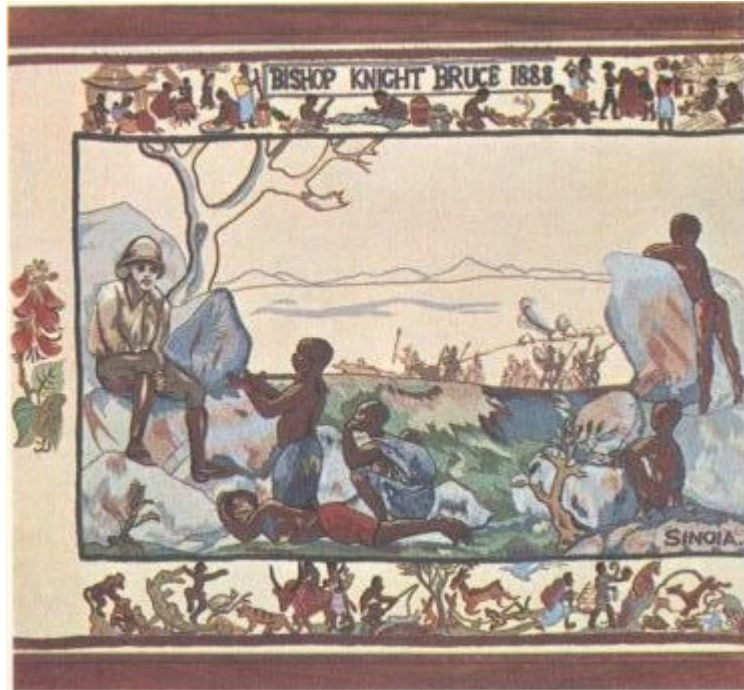
## THE BORDER

*Upper:*  
Scenes of  
village life;  
women  
making pots,  
brewing beer,  
grinding corn.  
African  
musical  
instruments.

*Lower:*  
Characters  
from  
Rhodesian  
African folk  
tales, taken  
from *Fables  
of the Veld*  
collected by  
F. Posselt,  
1929

*Motif:* The  
kaffirboom  
flower  
(*Erythrina  
lysiptemon  
Hutch*)

**Embroidered  
by the Sinoia  
Women's  
Institute.**



### BISHOP KNIGHT-BRUCE, 1888

**G**eorge Wyndham Hamilton Knight-Bruce, first Bishop of Mashonaland, was born in Devonshire in 1852. He was educated at Eton and Oxford where he took Holy Orders in 1876. Knight-Bruce became successively curate of Bibury in Gloucester, curate of Wendron in Cornwall and vicar of St. George's, Everton. For some time he worked in the east end slums of London until he accepted the Bishopric of the almost bankrupt see of Bloemfontein, in which office he was consecrated in 1886.

**B**ishop Knight-Bruce was determined to extend the work of the diocese in the north; he obtained a grant of £500 from the Society for the Propagation of the

Gospel, and in 1888 undertook an adventurous journey by wagon and on foot through Matabeleland and Mashonaland to the Zambezi. He was probably the first priest to visit Rhodesia after the expulsion of the Portuguese. In the course of this journey, during which he examined the prospects of establishing mission stations in Mashonaland, Knight-Bruce kept a diary which has been published in the Oppenheimer Series under the title of *Gold and the Gospel in Mashonaland*.

**A**fter the occupation of Mashonaland by the Pioneers, Knight-Bruce was offered the newly-created see of Mashonaland. The Bishop journeyed extensively through his diocese, selecting sites for mission work, suffering severely from malaria yet doing outstanding work in conditions of great hardship. At the end of 1891 Bishop Knight-Bruce returned to England to raise money for his proposed missionary work. On his return he established St. Augustine's Mission near Umtali and recruited three nurses to open a hospital there.

**I**n 1893 the Bishop accompanied Dr. Jameson's expedition to Bulawayo during the Matabele War, and his courage while caring for the wounded of both sides won universal admiration. A portion of his diary published in *Memories of Mashonaland* vividly describes the Column's occupation of Bulawayo. The Bishop held a church service on the day following his arrival.

**A**fter suffering severely from blackwater fever the Bishop was obliged to return to England; he accepted a post of assistant to the Bishop of Exeter and died, worn out by his exertions, in 1896 at the early age of 44.



## THE BORDER

*Upper:*  
Kaffirboom  
flowers  
intertwined  
with small  
wild game:  
hare,  
mongoose,  
squirrel,  
rockrabbit  
and quail.

*Lower:* The  
Royal seal of  
Lobengula.

*Motif:* Witch  
doctor's  
bones.

**Embroidered  
by the  
Bulawayo  
Women's  
Institute.**



## LOBENGULA SIGNS THE RUDD CONCESSION

**T**he signing of the Rudd Concession by Lobengula, King of the Matabele, formed the basis of the British South Africa Company's charter and the foundation stone of the British occupation of Mashonaland. The agreement was obtained in competition with several other groups anxious to obtain mining rights in the country.

**M**r. Rhodes selected three men to gain the concession from Lobengula. Their leader was Charles Rudd, a serious man who was a director of De Beers, a member of the Cape Parliament, and fanatically loyal to Rhodes. The second man was 'Matabele' Thompson who spoke several African languages and was on good terms with Lobengula. The third member of the party, Rochfort Maguire, was an Oxford don and capable of framing the anticipated concession in legal phraseology.

**A**fter five weeks' travelling Rudd's party reached Umvutcha Kraal just outside Bulawayo where Lobengula was in residence. The events of the next few weeks are a confused story of clandestine negotiations with rival concessionaires, manipulations and intrigues. The King could neither read nor write and he engaged the advice of the Rev. C. D. Helm of Hope Fountain Mission and Mr. John Smith Moffat, both of whom were on

Rudd's side. Moreover Rudd had most to offer, and on 30 October 1888 Lobengula put his mark to an agreement which granted Rhodes's company "the complete and exclusive charge over all metals and minerals situated and contained in my Kingdoms, principalities and dominions".

**I**n return Rudd promised to pay Lobengula £100 a month, supply him with 1,000 modern rifles and 100,000 rounds of ammunition, as well as (a happy inspiration on Rhodes's part) a gun-boat on the Zambezi.

**L**obengula believed that all he was doing was to allow a mere handful of white men to dig a hole in some out-of-the-way place in his dominions. He did not appreciate that he had signed a document which could be interpreted as giving land rights to Rhodes's group.

**W**ithin a few hours of its signing Rudd was on his way south with the precious concession in his pocket. He lost his way and would have died of thirst had he not been succoured by friendly Bushmen who gave him water from their ostrich-shell containers.

## THE BORDER

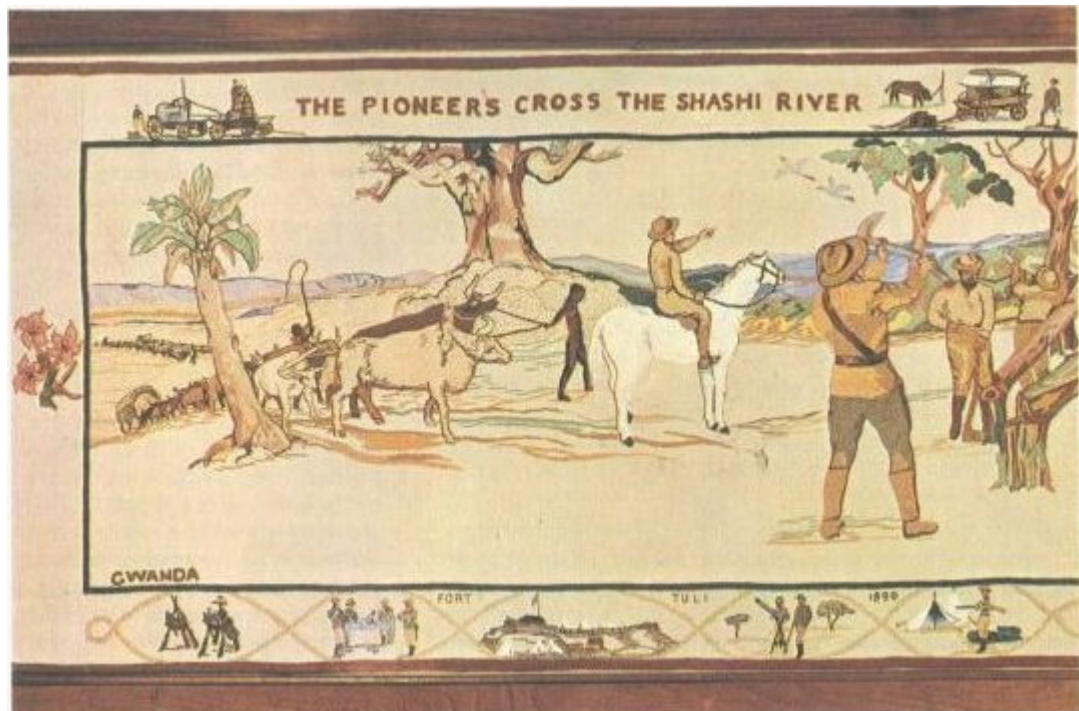
*Upper:* The great searchlight (10 000 candle power) borrowed from the naval station at Simonstown.

*Right:* One of the wagons.

*Lower:* Scenes from Fort Tuli.

*Motif:* Sabi Star (*Adenium multiflorum* Klotzsch).

Embroidered by  
the  
Gwanda/Colleen  
Bawn Women's  
Institute.



## THE PIONEERS CROSS THE SHASHI RIVER

**A**fter Lobengula had signed the Rudd Concession Mr. Rhodes petitioned the British Government to grant him a Royal Charter to exploit the King's dominions. Once this had been obtained Rhodes's



next problem was to admit a band of pioneers into Mashonaland, and for this purpose he enlisted the help of a remarkable young man, half-soldier and half-entrepreneur, named Frank Johnson. After a short discussion Johnson offered to "effect the occupation of Mashonaland for £87 500" and Rhodes at once accepted.

**J**ohnson then proceeded to recruit and equip 200 men for the Pioneer Column, selecting men from every trade and profession, so that they formed a cross-section of the contemporary South African white community. To defend this company of settlers the British Government insisted on adding 400 men of the Bechuanaland Police.

**T**he Column was concentrated successively at Mafeking and then on the Macloutsie River, which was crossed on 27 June 1890 thus entering disputed territory. It reached the frontier proper of Lobengula's domain, the Shashi River, on 1 July. Crossing the river meant that the Column from then on would be in extreme danger during the 400-mile march to Mount Hampden which was its goal, for in Bulawayo Lobengula was being subjected to almost intolerable pressure to order an attack on the white intruders.

**T**he Matabele army numbered 20 000 disciplined warriors and the bush country through which the Pioneers were advancing was perfectly suited to ambush. And the sheer physical difficulties of the march were daunting: the country was wild and uncharted, and there were broad rivers like the Nuanetsi and Lundi to be crossed. Yet the Column all through July and the first weeks of August averaged 10 miles a day with Selous guiding it with a compass and sextant as though he were navigating a course at sea. On 17 August the Pioneers came to the step-like granite scarp of the Rhodesian plateau and found their way up it through a long valley which Selous thankfully named Providential Pass. From then on, in the open country of the high veld, the Column could move more quickly and its danger from the Matabele impis was over.

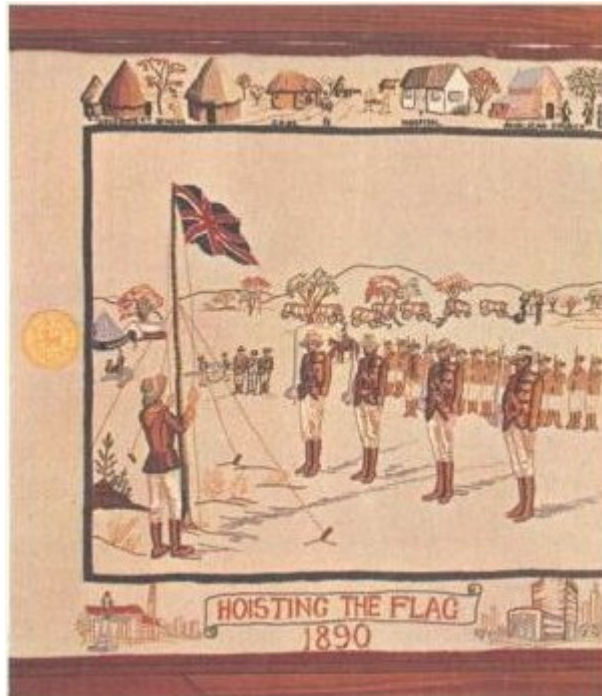
## THE BORDER

*Upper:*  
Building of old  
Salisbury:  
administrative  
buildings, the  
gaol, the  
hospital, the  
Anglican  
Church.

*Lower:* Modern  
Salisbury;  
Rhodes Statue,  
Milton  
Buildings,  
Charter House,  
Pearl Building.

*Motif:* British  
South Africa  
button found at  
Tuli in 1959.  
(Colonel  
Hickman)

**Embroidered  
by the  
Salisbury  
Women's  
Institute.**



## HOISTING THE FLAG, 1890

**T**he central episode in Rhodesian history took place on 13 September 1890 when the Union Jack was run up on the site of modern Salisbury. As the Pioneers had drawn near to their appointed destination, Mount Hampden, after travelling the 400 miles from the Shashi River in two months and without losing a single man, Colonel Pennefather, commanding the Column, rode on ahead to look for a site to make a settlement. Coming to the Gwebi flats, Pennefather considered that it would be expensive to make a road over them. Frank Johnson, however, reported that ground near a stream and a “good sized kopje” five miles short of Mount Hampden, was suitable for settlement, and when on 12 September the Pioneers reached this spot, Johnson’s Order Book recorded simply that “It is noted for general information that the Column having arrived

at its destination will halt. The name of this place will be Fort Salisbury.”

**N**ext day, 13 September, the Pioneers paraded at 10 a.m. on ground now occupied by Cecil Square. Lieutenant E. G. Tyndale-Biscoe solemnly hoisted the Union Jack on a flagpole. Prayers were offered by Canon Balfour, a salute was fired by two field-guns which had been dragged all the way from Mafeking, and three cheers were given, first for the Queen, and then for the British Prime Minister after whom the place had been named.

**A**t the end of the month the Pioneers were discharged with three months' rations and most of them went off to peg their mining claims or to ride out the farms which were their due. Some remained in Salisbury, and one of them afterwards noted: “Messrs. Heany, Johnson and Borrow built some huts where McCullough and Bothwell's building is (opposite Standard Bank), and between our laager and the kopje was a big black marsh which could only be crossed by jumping from tuft to tuft of grass, but it could be avoided by going up to where the Municipal Gardens are now. The first Police Quarters were erected by Major Forbes on the site of Meikle's Hotel. I believe the first bakery was a small red house where the Standard Bank is, and its oven a great big anthep.”

## THE BORDER

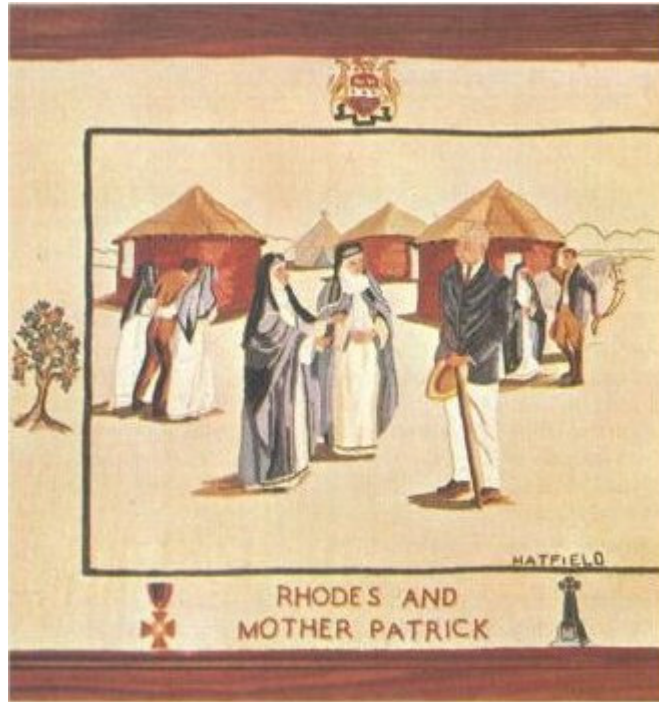
*Upper:* British South Africa Company badge.

*Lower left:* The Royal Red Cross awarded to Mother Patrick by Queen Victoria in 1898 for her services in Rhodesia.

*Right:* Mother Patrick's grave on which is erected a granite Celtic Cross.

*Motif:* Orange tree. (The Sisters planted fruit trees wherever they settled.)

**Embroidered  
by the Hatfield  
Women's  
Institute.**



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